Price 5 Cents. Established 1878

UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME LII. CHICAGO, DECEMBER 3, 1903. NUMBER 14

THE BABY PINE TREE.

Thou baby pine tree from the wood
Where thou wert born in solitude
Too deep for sound to enter in
Of cities' ceaseless whirl and din,
What think'st thou, ruthless snatched away
From all that joyful made thy day?
Thou standest shivering here, bereft;
No spreading roots, no strong base left,
Cut off from sap's perennial flow,
And with thy kindred lying low.

Despite thy startled, quivering spines,
Pallid in blue and silver lines,
A giant lifts thee from the street
With forest brothers to compete;
My lady chooses: "This shall be
The children's little Christmas tree."

Poor, shrinking baby pine, thy joy
Of freedom lost, thyself a toy!
Who, who will see, when tinsel-decked,
And with all rainbow colors flecked;
With candles burning high and higher,
As if a tree were kin to fire,—
Who, then, will see what might have been,
The baby pine a king in green,
And glorious like a monarch crowned
With wealth of cones from sky to ground!

Ah, never now! Thou knowest well
The woodman's ax rang out thy knell.
The glory of a cycle's power
Is sacrificed to that short hour
When children, with no thought of thee,
Will dance around their Christmas tree.

LYDIA AVERY COONLEY WARD.

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Address UNITY PUBLISHING CO., 3939 Langley Av., Chicago.

UNITY

VOLUME LII. THURSDAY, DECEMBER 3, 1903. NUMBER 14

DO YOUR

Christmas Shopping Early

and help enforce the

NEW CHILD LABOR LAW.

Section 10, of the new law, is as follows:

Sec. 10. Hours of Labor—No person under the age of sixteen years shall be employed or suffered or permitted to work at any gainful occupation more than forty-eight hours in any one week, nor more than eight hours in any one day; or before the hour of seven o'clock in the morning or after the hour of seven o'clock in the evening.

Fortunately this law makes no exception for the employment of children during the holidays. Like every new law it depends for its prompt enforcement upon the co-operation of the public.

Lessen the Christmas hardships of those who sell and deliver. Do your shopping before December 15; do it early in the day, and when buying request that nothing be delivered after six o'clock.

By request of the

Executive Committee of the Illinois Consumers' League.

In Paris there is a law three years old requiring that shop girls shall be furnished chairs to sit upon when not employed. The law begins to live. Recently seven shop-keepers were fined for not living up to the provision. How about our American shop-girls and the chairs?

We are glad to see that the *Woman's Journal* has joined the ranks of the reputable papers that are determined to see foot-ball as it is and publish the grim facts in order to bring the blush of shame to the cheeks of the women who flock to applaud the gladiators, and maybe bring college professors and presidents to study more seriously than ever before the difference between brawn and brain.

Some of the young women who are feeling themselves elbowed out more and more effectually by the segregation policy of the Chicago University may be glad to know that the University of Munich has recently adopted the co-education plan and the United States Consul has applied for the admission of American women holding diplomas from reputable colleges, on the same footing as German girls who have passed through the required gymnasium course. Let the girls save the money now too lavishly used on the social decorations, and they may go abroad to enjoy the growing privileges there rather than the contracting privileges here.

Recent excavations go to prove that one-third of the Louvre is underground. The royal palace, the old citadel with its moat and draw-bridges, sank into the ground; or, more properly speaking, the ground so quietly arose about it that no one knows when it disappeared. It went so quietly that it left no record behind it. Now there is a society formed for the purpose of restoring the ancient moats and draw-bridges, but it is in the interest of archæology, not of society. We have no further use for such things. Every once in a while we have an archæological movement among preachers who talk about "restoring the ancient landmarks," but many of these ancient landmarks of doctrine, dogma and ceremony are like the moats and draw-bridges of the Paris Louvre—objects only of historic curiosity.

Recently the Rev. Frank W. Gunsaulus, at the close of the Sunday services of the Central Independent Church in Studebaker Hall, bestowed three medals for conspicuous heroic conduct, selected from the long list of heroisms manifested during the last year. The first prize, a gold medal, was for Mrs. S. W. McCaslin, the wife of a Chicago lawyer, who last summer swam to the rescue of a sinking craft on Lake Beulah, Wisconsin, and saved from drowning her father-in-law and four other persons. The second medal was to James Pridam, a man sixty-three years old, who saved a would-be suicide from drowning in the Chicago River. The last was to Samuel Trude Davey, a thirteen-year-old boy, who by bold swimming and dextrous skill saved seven persons who were clinging to a capsized yacht in Silver Lake, Indiana. These incidents indicate the constant menace to life in the water and the high value of the swimming art. Should not swimming be considered a necessary part of every boy's and girl's training? Swimming schools will not always remain a costly luxury to the leisure classes.

Mrs. Harriet Maxwell Converse is mourned by the Iroquois Indians of New York as "the great white mother." Delegates of the Six Nations gathered about her bier and wept sincere tears. William Crowe, a Seneca warrior, spoke in his native tongue and said:

"We have lost our best and dear friend. In the many gifts that the Great Spirit has given us there came nothing so beautiful as this foman. She knew us and understood us. She stood between us and those who would have wronged us. It will be a happy task now for the Great Spirit to make her a home in the happy land."

Dark Cloud, another chief, said of her:

"She studied the Indians' religion, the true religion. It is founded on the true God. Our God touched this woman's heart and she understood us. She was the angel of God. We may not have a Christ in our religion, but we have a mediator, and she was the great mediator between the whites and the Indian. We see our God—we hear our God. We see him in the trees, in the rivers and even in a blade of grass, just

as we hear him in the rustle of the leaves in our forests. Ours is the God of Nature. She was a leader to us. She inspired us to better things. We loved her, and now she is gone from us. But while we are sad, it is for us that we are sad, not for her, because we know she is happy. We are sad because we are left alone. I think ours is the sweetest of all the religions.''

This was a missionary of the true type and her grave in the Elmira cemetery may well become a sacred shrine, dear to the believer in universal religion.

WANTED—*Seminar investigation in the department of sociology in some reputable university!*

There is great opportunity for sociological laboratory work for some bright young man or woman acting under the direction of a competent professor in the way of investigating the gambling associated with the college foot-ball industry. These are some of the questions that deserve academic investigation: "To what extent has the habit of betting obtained among undergraduates?" "How far has the habit spread among the girl students as well as the boys?" "What is the largest stake known to have changed hands on any one of the great match games held last Thanksgiving Day?" "What is the probable amount of money that has changed hands during the season in any one university?" "Give a tabulated exhibit of the deaths that have occurred during the season of 1903, from college foot-ball." "A similar exhibit of the accidents and permanent injuries." How far does such an expert study justify the apprehension of the health department of Chicago recently announced—that the exposure of the spectators has brought about an obvious increase in the death rates from pneumonia and similar diseases? We trust that our sociologists will recognize not only their opportunity but their duty in this matter.

With four or five thousand people watching the "Indians" demolish the "Methodists" at the foot-ball play in the morning, and twenty thousand shivering people, mostly church members, who witnessed the humiliation of the University of Chicago at the hands of the "Michigan team" in the afternoon, of course there were not many people left to attend Thanksgiving services in Chicago last week. The attendance at all of the Thanksgiving services was reported light. The Union Thanksgiving service, held at the center of the city under the auspices of the liberal and independent societies, was no exception, but the traditions of this Union service, which reach back through twenty years, were maintained. As usual, the arrangements were in the hands of the People's Church, which now worships at Garrick Theater, the proprietors of which, entering into the traditions established by Mr. McVicker, generously tendered this beautiful auditorium for the occasion without charge. Doctor Thomas, the genial director of so many services, was sorely missed, his summer accident having compelled his early retirement to his winter home at De Funiak Springs, in Florida. Doctor Driver also was detained out of town by exacting lecture engagements. The Editor of UNITY presided, scripture was read by the Rev. Mr. Backus, of the Third Unitarian Church, and prayer was offered by Rabbi Schanfarber, of the K. A. M. Congregation. Dr. Joseph Stolz, of Isaiah Congregation, preached a stirring sermon on "The Public Schools the Bulwark of Our Democracy," which our readers will be glad to find in another column. The Rev. R. A. White closed the exercises with a stirring speech in the interest of the next thing to do in education, conspicuously the making social centers of our school-houses and holding the public school system responsible for the education of the whole people, not simply those between the ages of six and twenty-one. Night schools for adults are clearly in the line of the next development. The audience, while not large, was sympathetically interested.

It is one hundred and eight years since the final partition of Poland, at which time a great empire, consisting of twenty-four million people with a brilliant history, high hopes, great institutions, and splendid possibilities, was ruthlessly carved and apportioned to Russia, Prussia and Austria, and Poland as a political entity ceased to be. Still the Polish people are much in evidence in the history of the world. They are yet to be reckoned with all over the globe, and still they are the perplexity of their conquerors. A Chicago attorney recently returned from a visit to his native land and has given to the public some pathetic hints of the grim fate of conquerors. It requires a peculiar digestive apparatus for a country to digest and assimilate a conquered people. According to this Polish-American, Prussia is most troubled with mal-digestion in this direction. Try as it will, it finds it hard to kill the Polish spirit, although it is almost a crime to think in Polish; to teach the Polish language has been absolutely prohibited, both in public and private schools; children are not allowed to converse in Polish on the play grounds. Some two years ago some Polish children were brutally flogged because they refused to pray in the German language, and when the mothers interfered, both children and mothers were cast into prison. A relief fund raised for the benefit of these prisoners has been interpreted as evidence of treason. Polish names of towns and villages are being rapidly changed into German. Polish business men are prohibited from having their signs in Polish. A letter addressed in the language of the Poles must not be delivered. Vast sums of money are spent in trying to colonize Polish provinces with Germans. A monument to Bismarck has recently been unveiled in Posen. The same kind of tyrannies, though, according to this writer, not so grievous, obtain in Russia. In the Austrian section of Poland alone are the representatives of this ancient and progressive people allowed their freedom. The venerable University of Cracow, under Austrian government, has recently been celebrating its five hundredth anniversary. Francis Joseph is said to love and to be in turn beloved by his Polish subjects. Truly, imperialism sets for itself hard tasks. Let republics beware.

Already too much publicity has been given to the painful disclosures of the four boy banditti of Chicago whose achievements in the line of robbery, murder and open defiance of law rival the most reckless accom-

plishments in this direction on the western plains or in the mining camps of the gold-hunters. The most startling revelation is found in the fact that these boys are not degenerates. They are not of the type from which thugs and plug-uglies are recruited. They are not even "toughs." They are simply professionals. Without much outward compulsion they accepted outlawry as a profession—as, on the whole, the easiest way to get a living; they moved along the line of least resistance. Even yet the profession to them seems to be clothed with a certain romance; it is haloed with ideality. Bravery and success legitimatize. It is well to note the defective public school training, the neglect of the home, the logic of the petty indulgencies of the cigarette and the cup, the influence of bad literature in this case, for all of these are elements in the problem. But it will not do to overlook that other element, which perhaps is most dominant—the element of reckless speculation, the get-rich-quick passion, the gambler's inspirations, and the speculator's justifications. The plunging of these poor, silly boys in their hold-ups of saloon keepers and railroad trains found, in their minds at least, a fatal parallelism in the more subtle and sublime plunging of Wall Street and the Boards of Trade of the country. These boys were not wanting in brains or in imagination and sensibility. They were deluded. They were terribly wrong-headed before they were wrong-hearted. They now confront the gallows with the same nerve that has held them in stead in their short years of horrible crime. To hang them will be an easy and quick task for the state, but it is too easy a solution of the problem. It lets both the state and the boys off too easily. It will throw a halo of romance about their already too romantic lives, as they stand in the imagination of too many boys subject to influences like unto themselves. During the early months of the lamentable Philippine war Miss Jane Addams predicted a harvest of reckless youths and easy murders as a result of the sudden burst of the military spirit without an adequate ethical issue at stake. We understand that one of these boys had a direct military experience in this direction. Is there not in this revelation an element of verification of Miss Addams's prophecy? At any rate, let us not make a simple problem of this complex one. Still the New Testament question is pertinent, "Who hath sinned, this man or his parents?" There are better uses to put these boys to than to hang them. The expiation of blood by the shedding of blood is an old law of the barbaric life, best honored in its neglect.

A "Young Folks' Library."

Of making books there is no end. Many years ago a writer in the *Atlantic* wrote of the "Cadmean Madness," in which article he predicted that the human race would eventually be swamped in the black and sticky stream of printers' ink that was flowing everywhere. The danger has immensely increased since that article was written. Indeed, so confusing have become the book lists of the world that the makers of books are now busy in trying to bring a little order out of chaos by classification, compilation and arrangement, so that the bewildered mind may find its way with some comfort through the confusing forest.

The first great task of the reader is to learn what not to read. Culture is largely a process of cancellation. If one can skip with sufficient heroism, there is a chance for him to compass the more excellent books, hence these makers of "libraries" serve their day and generation well—not primarily by what they print, but by what they leave out.

The last "Library" that has come under our eye and into our hands is this "Young Folks' Library" of twenty volumes, good, substantial volumes at that, averaging four hundred pages or upwards—good, clear type, sensible paper, and substantial binding. The very mention of twenty volumes is formidable, and, to the present writer, alarming if not forbidding. But, learning that Thomas Bailey Aldrich, a man of delicate touch and exquisite taste, was editor-in-chief, and that the editorial board of twenty-eight members contains such names as David Starr Jordan, Hamilton Mabie, Henry Van Dyke, N. H. Dole, Edith M. Thomas, Roswell Field, Joel Chandler Harris, Ernest Thompson Seton and others, we were compelled to stop and give heed; and when we stopped and found that these books represent special collections of little masterpieces selected from the best sources under such general headings as "The Story Teller," edited by Charles Eliot Norton, "The Merry Maker," edited by Joel Chandler Harris, "Famous Fairy Tales," selected by Roswell Field, "The Animal Story Book," gathered by Ernest Thompson Seton, "Brave Deeds," garnered by Trowbridge, "The Book of Natural History," edited by David Starr Jordan, "Historic Scenes in Fiction," by Henry Van Dyke, and a volume of famous poems, selected by Thomas Bailey Aldrich, we were lost, and capitulated without further resistance.

Our first thought, then, is one of gratitude to these men who have thrown out so much secondary material, those who know and have avoided trash.

The second gratitude, related to the first, is that so much was compassable. We might read whatever we have not already read in these books and still live to tell the tale.

The third gratitude is that here is a work of reference very much to the hand of teacher, preacher and parent.

Our last thought comes in the nature of a regret that it should be called a *"Young* Folks' Library." It is alarming, even by implication, to think that a child may possibly read through these twenty volumes during his childhood. It is a pity to take so much literature and circumscribe it with the name "Young," when, as a matter of fact, ninety per cent. of it and more is as charming and as valuable to the grandmother as to the grandchild, and it is perfectly sure that this "Library" will prove a successful rival even to the Sunday paper when left within elbow-reach of the father and mother.

This is a work that ought to be in every library, and the wise librarian would know how to pass it out, a volume at a time, to young and old. We wish every home in which there are children ranging from four

to forty could own the complete set, but we would put it on the upper shelf of the book-case and hand it down to the children with apparent reluctance and only when the hands are clean and the tasks are done.

Indeed, we do not quite know how to get around the title, but we are quite sure that these collections, which show so much labor and discretion, with the accompanying "Key" and its pronouncing vocabulary, maps and indexes, will constitute a most valuable adjunct to the working library of the present writer. They are time-savers and appetizers. Open any one of these volumes at the table of contents, and you are confronted with the names of the masters in their particular fields. For instance, in Doctor Jordan's "Book of Natural History," we come upon the names of Darwin, Huxley and Wallace. John Burroughs tells us about birds' nests, Maeterlinck of bees, Doctor Jordan of the rattlesnake, and Henry Thoreau of the loon. What better can you ask? Begging the publisher's pardon, we can but hope that some day the string that binds these twenty books into a "Library" may be broken or stretched, so that some of the books, like this one of Doctor Jordan's, may go off and do duty by itself. Meanwhile, we hope the full sets will go off like hot cakes, that the publishers may be abundantly rewarded in their bold and unique venture in the interest of what is permanent amid so much that is passing in the realms of literature.

During the coming year *Bird-Lore* will publish a series of carefully colored plates, from drawings by Louis Agassiz Fuertes and Bruce Horsfall, figuring the male, female, and young (when they differ in plumage) of all the warblers of North America. The accompanying text will include thousands of migration dates of these small birds but great travelers, and will be compiled from the vast amount of data on this subject, accumulated during the past fifteen years by the Biological Survey at Washington. It is believed that this will be one of the most interesting and helpful series of papers which has ever appeared in an ornithological magazine. *Bird-Lore* is published for the Audubon Societies by the Macmillan Company.

Life.

Life is the wonder of my life,
  Each moment so, my spirit saith;
With rich delight the hours are rife,
  With pleasure pure each drawing breath;
It is like many thousand stars
  God casts as jewels in the sea,
Like peace that ends a thousand wars
  And gives beatitude to me!

I wake and look around the earth,
  As rose in fragrance of the June;
In splendid sunshine I have birth,
  And day by day is like a tune;
It is the wondrous music sweet
  The long eternity has heard,
And in my heart the song doth beat
  And sing itself like happy bird!

There's pleasure everywhere I move,
  In every task of every day;
The amplitude of strength and love,
  Pure friendliness for work or play;
I'm like a star in morning's glow,
  Like child of love on mother's breast,
The infinite in love I know,
  And in the beautiful I rest!

WILLIAM BRUNTON.

THE PULPIT.

The Public School—A Bulwark of Our Republic.

SERMON DELIVERED BY RABBI JOSEPH STOLZ AT THE UNION THANKSGIVING SERVICES HELD AT GARRICK THEATER, CHICAGO, NOVEMBER 26, 1903.

"Good is it to give thanks."

The paths dropped fatness; the hills were girded with joy; the pastures were clothed with flocks; the valleys were covered over with corn; the year was crowned with rich harvests; and as we think of these blessings, it is good to feel with the old Psalmist that God's mercy endureth *forever;* that His moral universe is as trustworthy as His physical one; that as He always fulfils our expectations of an unbroken alternation of seed-time and harvest, so will He fulfil those higher expectations which are sown in every human soul; that as He is faithful to His word written in natural law may He also be trusted to fulfil the promise so deeply engraven on the human heart that goodness will ultimately triumph.

"Good is it to give thanks to the Lord," because it is stimulating to acknowledge that we are enveloped by a universal system of reason and are upheld by an absolute order of righteousness; because it is uplifting to confess that there is a God who directs the affairs of men and nations in a way best calculated to train and discipline character and in a manner most conducive to the triumph of the right, the true, the good.

This may not always be clear to those who are in the midst of the battle and who have had to suffer the privations of the tent and witness the misery of the battle-field. When two trains run side by side at the same speed, neither seems to be moving; but as soon as the one stands still, it is noticeable with what rapidity the other rushes through space. Therefore, is it good to pause, now and then, and see how the forces of mischief are being crowded out by those of well-doing; good to obey the behest of the President of our Country and the Governor of our Commonwealth and observe how "the history of the world is God's judgment of the world," how even the sin and the woe around us are pledges, dark and dreadful, but still certain pledges of the higher life and larger destiny mankind is working out for itself?

Our knowledge is so limited that frequently we cannot understand the sorrow and the suffering of the world; but, in the retrospect, it becomes evident that through whatever tunnel of darkness we may first have to pass, at last we will come out into light; because God preserves, utilizes and transmits all that is good and true and useful and neutralizes all that is false and wicked and useless. Both by happiness and unhappiness, are men and nations made just and pure and good in the divine alchemy. Things which never could make men happy, develop powers which make them stronger. God has a far deeper purpose for man than to keep him ever gay and cheerful. He wishes to make him good; and so little do we understand the meaning of tears and sighs, so little do we comprehend the death-chamber, that we are not competent to affirm by which path man cannot arrive nearer to the goal of perfection.

It is assuredly much easier to live in the tropics with plenty to eat and with no menace from frigid winters than it is to live in the cold North where the conditions are sterner and the struggle for existence is severer; and yet, the strong characters, the men of power, will and energy, the men of large capacity and grand achievement, rarely, if ever, come from regions where for food, clothing and shelter they must

barely make exertion. It is where people toil the hardest that the intellect has learned to harness the forces of nature, that men are strongest and society is most progressive. It is a law of history that where there is no struggle there is no progress; and it is good, in the midst of all our trials and struggles, perplexities and disappointments, in the midst of strikes and trusts, closed and open shops, to pause and thank the Providence which ultimately directeth all things to the good and decreeth that all things, also darkness and death, storm, strife and struggle, should somehow make for blessing.

Friends, it is good to pause and feel this reverent sensitiveness towards every revelation of divine favor and goodness; and it is also good to be appreciative of the services of men and to be mindful of the gratitude we owe the living and the dead who have been helpful to us.

Philologically, "to think" and to "thank" are of the same root; and if we will but think of the self-denying teachers who revealed the truth to us, of the loyal soldiers who fought for our liberties, of the brave martyrs who died that the knowledge of the larger and better life might not be withheld from later generations; if we think of the countless blessings we enjoy which we individually have done nothing to deserve; and if this knowledge awaken within us gratitude, then we pass into a higher, freer, nobler moral realm; for, the recognition of goodness outside of us becomes the beginning of a new principle of righteousness within us: we do something not because there is a law or police force outside of us proclaiming that we must, but because within us there is a gratitude, loyalty, reverence declaring that we ought or ought not.

If, then, on this Thanksgiving Day we think of our political blessings, as we should; if we recall how the fathers of our country fought and bled that we might be free, suffered that we might think loudly and worship publicly, according to our convictions; if we bear in mind how the pioneers endured privations for us, cleared our forests, founded our commonwealths and municipalities, organized our schools, churches and libraries that we might live as happy citizens of the freest republic under the skies; if we think of this, and much more that has been done for us, and there glow but a spark of gratitude in our breasts, how eager will be our longing to promote the true welfare of our country, how despicable will seem that apathy which will let a noble cause suffer, through our neglect, and will allow a beneficient institution to become the prey of spoilsmen, through our indifference; yea, how contemptible will seem that selfishness which will be unwilling to sacrifice private comfort for public progress, private interest for the public welfare.

I have been requested to apply this thought this morning to our attitude toward our public schools, as they are related to our peculiar form of government; and I am happy to comply with the petition, because I believe the public school to be the surest foundation of our national greatness, the chief cornerstone of our free country, a mighty bulwark of our Democracy—and he is not a grateful citizen of the republic who endeavors, by public or covert attack, to alienate the interest or weaken the confidence of the people in the public school; nor is his patriotism beyond suspicion who in the interest of his political party, church, creed or nationality, for the satisfaction of his private vanity and ambition, for the demonstration of his power and authority, or by reason of his lethargy is willing to retard the growth, diminish the usefulness, or limit the power of our common school system. For, with the public school must rise and fall a democratic state and a democratic society.

Mr. Bryce tells us that in the old colonial days when the English Commissioners for Foreign Plantations asked for information on the subject of education, the Governor of Virginia replied: "I thank God there are no free schools or printing presses, and I hope we shall not have any these hundred years." (American Commonwealth, I, p. 589.)

The Puritans, however, acted with much more wisdom and foresight when they built the free schoolhouse by the side of the church, even before they had provided permanent homes for themselves. Already in 1642, the founders of the colony of Massachusetts enjoined upon the municipal authorities the duty of seeing that every child within their respective jurisdictions should receive a proper amount of schooling. A similar obligation was practically accepted by the thirteen original states federated in 1789, and by all of the states which subsequently entered the Union, and the wisdom of that solicitude for a common school education we appreciate all the more when we recall that Plato taught that in a model commonwealth the laborious classes needed no education whatever; that in feudal society education was the privilege of the nobility and the clergy; that universal education in Germany dates only from the Napoleonic wars; and that in England the system of public instruction is hardly forty years old.

"In 1900, 430,000 teachers were engaged in instructing 15,600,000 children enrolled in the elementary and high schools of the United States; and how could our government exist without popular education? Citizenship in this country consists in the active participation of every citizen in the adminstration of government. Every American citizen is virtually one of the governors of the republic; for, by him issues are decided and rulers are selected. To exercise this prerogative intelligently, he ought to be able to watch public affairs with a comprehension of the principles involved in them, and he ought to be capable of forming a judgment of the candidates, derived both from a criticism of their arguments and from a recollection of their past careers; or else he will fall into the snares of demagogues and wily politicians. Without being able at least to read and write and understand the language of the country and to draw a correct inference, it is impossible to cast an intelligent vote; and that it is not an imaginary danger to put a ballot into the hands of the illiterate is painfully evident from the disgraceful manner in which our metropolitan cities are governed.

Our republic needs the common schools to educate its voters, and, as Washington foresaw, to enlighten public opinion; and it needs them, furthermore, to impress upon the hearts and minds of the people that sense of unity upon which nationality is based. In monarchical countries this sentiment is visibly represented by the monarch. Around him and his family centers the sense of national unity; but in a republic this visible token must be replaced by an inward consciousness; and it is the school that fosters this consciousness and causes it to flower forth into beauty; it is in the public school where our hetrogeneous population, with all its different religious and racial antecedents and surroundings, is brought under one and the same influence that the children get that unity of sentiment, that spirit of Americanism which assimilates all racial, religious and national prejudices, and makes the children of Jew and Gentile, Protestant and Catholic, white and black, Celt, Teuton, Latin, Slav or Magyar realize that all sects and classes have the same possibilities for good and for evil, and that underlying all the external diversities may be an essential unity in aim and spirit. Unity of mind, universality of consciousness, is at the root of healthful national life, is the secret of national coherence; and, assuredly nowhere, like in the public school, can that historical sense of national affinity be fostered.

Moreover, a democracy is based on the equality of

its inhabitants. It knows no patricians, nobles, aristocrats, princes, kings and emperors; it knows only citizens. Not that there is no diversity of gifts, powers or faculties. In that sense there is no equality and can be none. But a democracy shows no preference to rich or poor, native or alien, Jew or Gentile, and granting every one the same opportunity to secure the fruition of his individual capacities, it should give each child the largest opportunity to ascertain his peculiar fitness.

Now, what inferences are to be drawn from these axiomatic premises?

In the first place, if every young life is an end unto itself and is endowed to fill a certain place in the organism of the whole, and if a democracy offers the largest opportunity to bring fruition to individual capabilities, then must it be the object of a public school education not simply to impart knowledge, to teach facts, but rather to reveal to each child all the powers of head, heart and hand he possesses, and how best to use them; to discover for each child what pursuit in life he is best adapted for, and which one he may follow without danger of dwarfing himself.

No more fatal mistake has ever been made than the presumption that the cramming of facts into the head is education. I might know by heart all the words in the dictionary, and all the dates in the history, and all the rules in the arithmetic, and all the exceptions in the grammar, and still be anything but an educated man; because, beyond my memory, my faculties may not have been developed. Facts, rules, words, dates do not constitute an education, unless I have discovered them or thought them out for myself, as far as I was able to. If, like the bird that picks up the crumbs and puts them into the mouth of her young all ready to swallow, the teacher prepares the material and simply stuffs it, with more or less effort, into the head of her pupil, so that he can answer the question when it is asked in a certain way, can stand a good examination, and give the teacher a good record—that may pass for education, but it is education about as much as a stone is bread.

We still hear a great deal about the all-sufficiency of the three Rs; but, useful and necessary as these are to get along in the world, we cannot dignify the simple knowledge of them with the title of education. Looked at in a favorable light, they are tools which have been entrusted to us, but which we may or may not be able to handle; and looked at in the most favorable light, they lift the cloud from but a few faculties of the mind; while true education means that all the faculties should be equally exposed, and rationally exposed.

Of course, this implies that every child should be treated according to its own individuality and not as if it were simply one of a herd all driven at the same speed, by the same method, and for the same goal.

It implies smaller classes, more studies, a more elaborate school equipment. It implies teachers longer trained, better equipped, stronger mentally and physically, and always growing; hence, teachers who are well paid and who shall be assured an adequate and certain pension after they shall have expended their strength in the service of the city. It implies a course of study so flexible that it can be adapted to the needs of children diverse as are those of Hyde Park, Pullman, the Ghetto and the Levee; and a freedom so wise that principals can comfortably accommodate themselves to the peculiar conditions confronting them, without any friction with higher authorities. Of course, all this demands a much larger expenditure of money than was formerly customary; but is there any money which citizens of a republic should be willing to pay more cheerfully? And viewed even from a materialistic point of view, is there any municipal expenditure which brings such large returns? Who can tell but that a certain study may discover a genius?

And, as Huxley said: "I weigh my words when I say that if the nation could purchase a potential Watt or Davy or Faraday at the cost of £100,000 down, he would be dirt cheap at the price. It is a mere commonplace piece of knowledge that what these three men did has produced untold millions of wealth in the narrowest economical sense of the word."

And what further inference may we draw? Since the public schools should impart a unity of spirit, they must be schools for the masses and not for classes; schools for the rich and the poor; schools so superior in advantage that the wealthy will prefer them to private schools, and the danger be averted of turning the public school into the poor man's school and of turning out of the so-called select schools a generation of snobs, dudes, nobility-hunters, sham aristocrats able to squander inherited money, but ignorant of all the implications of "noblesse oblige."

If the public school is to be the school of the people, it must minister to the wants of all classes; it must adapt its curriculum not only to those who intend to follow a commercial or professional pursuit, but, as Miss Jane Addams has so wisely pointed out, also to the far larger number whose environment is an industrial one and whose life vocation will fall within industrial lines.

The character of our large cities has changed. Our urban population is now largely made up of laboring people; and it is the destiny, perhaps, of most of our children to get into shops and factories with their minute and monotonous division of labor.

Therefore, must our schools teach the dignity of manual labor and recover it from the distrust with which slavery and feudalism mantled it. Therefore, must they teach the social and industrial value of the laboringman, and by making him feel his importance to the whole community, give him a pleasure and satisfaction in the labor of his hands which otherwise he could not extract from the drudgery of his work.

This means a new adjustment of the curriculum. It may mean many schools for apprentices, as we already have one in connection with our system. It surely means manual training, not only in one high school and in the seventh and eighth grades, which three-fourths of the children never reach, but manual training in all the grades, from the first to the senior class of the high school; so that both those who earn their daily bread by the toil of their hands, and those who get it by their wits, will appreciate the full social and industrial value of him who honestly toils with the sweat of his brow.

And, finally, if the public school is the nursery of good citizenship, must its scope be so extended as to embrace adults as well as children. The schools belong to the public and should be open to the public, within certain limitations; and if the law is not now broad enough, it should be made so broad in its scope as to admit of vacation schools, evening lectures, neighborhood clubs, and any other instrumentality that will teach good citizenship and that will impart the wholesome lesson that in a democratic form of government nobility is not a question of birth or wealth, but, as President Eliot said, is a question of fidelity to all forms of duty which demand courage, self-denial and zeal, and loyal devotion to the democratic ideals of freedom, serviceableness, unity, toleration, public justice and public joyfulness.

The public school is not a cure for all evils. The three desperate young men who committed that shocking robbery and murder in the street car barns, and spent their spoils in riotous living, had been pupils of our schools. We all know it is quite possible to utilize education as an instrumentality for subtle "grafting"

and ingenious wrongdoing, and the day must soon come when unsectarian ethics will form a part of the school curriculum and every teacher will seek the greatest triumph of her pedagogical service not in the intellects she has sharpened, but in the characters she has trained and the citizens she has reared.

And now, before I bring my address to a close, do I esteem it my duty and my privilege to inform you, fellow-citizens, that among the many reasons we have to feel grateful to-day, not the least important is the remarkable and praiseworthy progress made in the Chicago public school system during the past three or four years. There has been a vast improvement in the architecture, equipment and seating capacity of our schools; the acquisition of play grounds; the enrichment of the course of study; the multiplication of kindergartens, domestic science and manual training centers; the conduct of our night schools and the utilization of our buildings by adults; the broadening of our normal school course and the extension of its influence into every school of the city; and, above all else, in centering authority and responsibility in the superintendent, in absolutely abolishing "pull" by appointing and transferring teachers according to civil service rules, and in making the teacher's promotion in salary dependent not only upon her years of service, but also upon her ability as a teacher and her progress in self-improvement.

These are far-reaching reforms, and, if unretarded, are but the beginning of still greater blessings. The endeavor, however, to embody them in statutes, failed ignominiously in the last legislature; wherefore the responsibility rests all the more sacredly and solemnly upon every friend of the public school to be vigilant and to be intolerant of any reaction, inside or outside of the Board of Education.

It cost a long and hard struggle to get to the point we have arrived at. Let not the spirit of lethargy or inaction which permitted a defeated Tammany to come into power again permit our city to be robbed of this glorious fruit of our victory.

It behooves the community to stamp every reactionary move with a disapproval that cannot be mistaken or ignored; and every good citizen who feels grateful to-day for the school system that fosters 250,000 of our children should stand ready to be counted with those who are lined up for progress and reform. For, the issue at stake concerns not only Chicago, it concerns the whole country, and especially the Mississippi Valley, which is watching the success of our experiment with keen solicitude and anxious concern.

Friends, I have not tried to tell you anything new or startling; I have simply utilized this hour, when we all feel ourselves not only children of the same Father, but also sons and daughters of the same mother—our country—to remind you how closely the welfare of our land is related to our public school system, and I cannot do better than close with words culled from the Thanksgiving proclamation of our preacher-president:

> It behooves us not only to rejoice greatly because of what has been given us, but to accept it with a solemn sense of responsibility, realizing that under heaven it rests with us ourselves to show that we are worthy to use aright what has thus been intrusted to our care.
>
> In no other place and at no other time has the experiment of government of the people, by the people, for the people, been tried on so vast a scale as here in our own country in the opening years of the twentieth century. Failure would not be only a dreadful thing for us, but a dreadful thing for all mankind, because it would mean loss of hope for all who believe in the power and righteousness of liberty. Therefore, in thanking God for the mercies extended to us in the past, we beseech him that he may not withhold them in the future, and that our hearts may be roused to war steadfastly for good and against all the forces of evil, public and private. We pray for strength and light, so that in the coming years we may with cleanliness, fearlessness and wisdom do our alloted work on this earth in such manner to show that we are not altogether unworthy of the blessings we have received.

And so mote it be. Amen.

My One Gift.

For all thy gifts, dear God of love,
I thank thee fondly through my tears,
Unnumbered as the stars above
And constant as the constant years.

But every morn, when first I raise
My happy eyelids toward thy sky,
My deepest song of joyful praise
Is given for the seeing eye.

Standing among the beauty-blind
Who throng the highways of the earth,
Who in thy daily pageants find
But commonplace, of little worth,

My own ecstatic wonder seems
The most divine of all thy gifts,
In reaches of transcendent dreams
The happy spirit in me drifts.

O dull of soul! O fools and blind!
All your poor gifts my soul would fly
To treasure as a little child,
My one gift of the seeing eye.

HATTIE TYNG GRISWOLD.

The Social Settlement Idea.

A SERMON PREACHED IN UNITY CHURCH, ST. PAUL, BY RICHARD W. BOYNTON.

Remember them that are in bonds, as bound with them. *Heb.* XIII. 3.

Our children in the Sunday-school room below have just been repeating, as one clause in their Statement of Faith, the words, "We believe in the brotherhood of man." There is probably no one here, there is probably no worshipper in any church in Christendom today, who would not be willing to include that clause in his profession of faith. The doctrine of human brotherhood was never more widely professed, and one is glad to think never more generally believed in, than it is today. Yet, if we were to undertake to show some visitant from another sphere the tangible evidences in any of our communities of this faith in brotherhood, we should have to point him to certain tentative lines of effort in one or another direction rather than to any great amount of actual accomplishment.

The fact is that the society to which each of our lives contributes its little share is based upon an economic system whose ruling principle is not the idea of brotherhood, but the idea of a competitive struggle between individuals and aggregations of men, which involves the survival of the fit and the gradual weeding out of the unfit. One does not need to quarrel with this economic system, which has clearly come down from the past and brought good as well as evil consequences in its train, in order to believe that it needs to be supplemented by a higher principle.

The man of business, who has been absorbed in the competitive struggle all day, is glad at night to substitute for it the principle of love. Those in the home whom he loves he would remove as far as possible from the arena of his daily conflict. When he comes into their presence he puts his business away. With them his talk is not of goods and prices, of buying and selling, but of the more peaceful and pleasant things—of the home life and its little incidents, of art and music and literature which adorn life, and of statesmanship and religion and those larger movements of the spirit which give to life its deeper meaning.

This realm of love and of the higher life, which exists so carefully protected in our best homes, exists there as the rare fruit of the competitive struggle. Would a young man gain it for himself, in the home that he hopes to build with one he loves, he must first go down into the arena and win success amid its hard

conditions. Only for the fittest, such is the stern law of our present civilization, can there be the fully sheltered home, shut in from cold and poverty and brooding care, a place for love and joy, for art and poetry and song, and for leisure, the handmaid of these nobler things.

We take the visitors to our cities, and doubtless we should take this angelic visitant, whom we wished to show the evidences of our faith in human brotherhood, into the regions where are grouped the finest homes. We do well in doing this, for surely we find gathered there the best and worthiest results of the competitive struggle. All that success will buy, and it will buy a great deal, is represented there. The surroundings are tasteful and carefully kept, the architecture is refined, the interior decorations are lavish and magnificent, or costly and simple, the best of pictures are on the walls, the best of books are on the shelves, the musical instrument is in the corner—all the appliances of the highest enjoyment and cultivation are at hand.

The children born into such a home, one would think, are born into conditions the most favorable to the development of character and the realization of happiness. And homes such as I am describing are to be found everywhere, not only in the larger cities, but also in the smaller, and in many places in the country. The reign of peace and plenty was never so widespread. The things for which men have prayed and toiled and striven in the past were never so lavished upon a generation without effort of its own as on that now growing up in the homes of successful American men of business and of affairs.

But the competitive struggle means not alone success. It means also failure. One who was bent on arraigning the present economic system might say that it means success for the few and more or less complete failure for the many. And there is much in the outward aspect of life in contemporary America that would bear him out in this assertion. One cannot have visited the larger cities of the northern and eastern United States—to keep the statement within the experience of most of us—without realizing the universal tendency to group in a few favored localities the choicest results of the economic struggle. Those who succeed, not only live in the most artistic houses, with the fullest material comfort, but they live on the broadest and cleanest streets, with the finest churches and statues and parks and landscape gardening; nothing that art in combination with nature can produce seems too good to be heaped around them. The best parts of our American cities will compare favorably with the estates of emperors and great nobles in the old world. Indeed, the world contains nothing of beauty and of grace that cannot be found where the homes of wealth cluster in New York, Chicago, and the hundreds of other communities that are built on a similar plan.

How is it, though, with the homes of the many? Let it be said at once, and with all positiveness, that these were never so comfortable, so well-equipped, and on the whole so happy as they are in the present. The wonderful material prosperity of the nation has reached down through all grades of society with its evident blessings. The homes even of our working people, using the phrase in its narrower sense, are not like the cottages of a population of serfs, gathered around a baronial castle. All degrees of wealth and prosperity scale down from the richest to the poorest, the gradation based in general, it has to be admitted, upon the intelligence and capacity and character of each individual or household. The present economic system is crude in its division of mankind, but it is not hopelessly unjust. Yet even its most enthusiastic advocates would hardly claim that it represents the brotherhood of man.

Our visitor from another sphere would soon discover that. Whole sections of the city would have to be shown him, where most of the workers live,—the people whose toil and sweat help to produce the means of life and comfort,—but where grace and beauty and leisure are not. They have been drained away for use elsewhere. To enrich the few favored sections, many a mile of homes has been left with ugly houses and dirty streets, where few luxuries come in to sweeten life, where care is never wholly absent, and where the children grow up exposed to physical and moral disease that will surely sap the health of some and so lower the level of health in the whole city. It is this connection of the one section with the other that makes the doctrine of brotherhood a practical and not wholly an unreal thing. However carefully protected may be the child of the favored home, he is exposed soon or late to influences that come from the homes left without protection. The measure of the city is not its finest homes, but all its homes taken together. The ideal of human brotherhood would seem to dictate some sharing of benefits, so that of the things necessary at least to a good and fairly happy life there should not be a complete lack anywhere.

The Power behind nature and life, the Power that is not ruled by economic systems or other man-made devices, has his own way of righting wrongs and bringing things slowly back to their true level. What is the actual outcome of this false division of benefits in present social conditions? Is the wealth all on the one side and the poverty all on the other? Assuredly not. When did material prosperity ever buy peace of soul? When did luxury ever increase the strength of the individual that grew up swathed in it? If there is poverty of bodily wants at the one end of the scale, it now appears that there is equal and corresponding poverty of soul opportunity at the other end. Let me speak more in particulars.

A surprising thing has happened in our American civilization, a thing that may well dispose us to question whether we have yet come upon the secret of perfect happiness. These beautiful homes that our successful men have been spending their strength to create, these homes overflowing with the appliances, as it has been supposed, of the highest life, have begun to reveal within themselves a fatal defect. The children in such homes that have grown to manhood and womanhood have somehow missed the thing they were expected to gain. They have gained everything else, but not the best thing of all. Peace of soul—the deep assurance within that "God's in his heaven, all's right with the world,"—these favored homes of ours have not been able of themselves to bestow. I do not refer now to those children of such homes who have found in their very ease and luxury a broad road to self-indulgence if not to a life of folly and dissipation. I mean the noblest products of such homes, the earnest young men and eager young women, sons and daughters of our best Americans, with all that education and money and leisure can do for them, who tell us that they are not happy. What is the matter? Life has no spring, there is no incentive to effort, the very plenty with which they have been surrounded from birth is stifling to the better nature that it was intended to develop.

A few have discovered the reason for this unrest, this lack of poise and peace that characterizes so many a child of fortune today. The reason for it is that the sentiment of human brotherhood, instilled at every turn, has begun its work in the soul. Those who have had every material comfort and every intellectual opportunity are quickest to feel what the lack of these means to the lives that have received only a fraction of what they themselves have enjoyed. They feel that the gap between the richest and the poorest ought not to be, or ought not to be so wide. They do not, perhaps, believe that a sudden equalizing of conditions, so that every man should have just as much as every

other and no more, would effect a cure. Perhaps material help is not the thing chiefly needed. The expansion of the personality, the development of one's own best aptitudes and possibilities as a child of the Universe, this is the ripest gift that life can put in the way of any of us. Without framing a general social program, and attempting to bring in the millenium tomorrow, then, may it not be possible to share more widely than is at present the case the spiritual goods of which material wealth is only the outward and visible sign? This is the question, the answer to which, according to Miss Jane Addams, has brought into being a great movement in the direction of a spiritual democracy, the Social Settlement movement.

The movement began in England, in the resolve of some young University men to study at close range the life of the working classes, which they felt to be divided from their own life by so wide a gulf. The same resolve on the part of those who had had education and opportunity soon declared itself in America. The need in response to which the movement arose was thus two-fold. It was on the one side the motive that usually inspires philanthropy, the desire to know and help the lives of those who were visibly without the gifts and graces that a high civilization is able to give to its children; though in the social settlement movement this desire to know and to help took a more scientific form than is the case in ordinary philanthropy. But on the other side was the yearning in the souls of these favorites of fortune, as we are wont to call them, to realize life as it actually is to the majority of men, and to share, in imagination and sympathy at least, those harder experiences out of which such wonderful courage and patience and trust so often come. The social settlement idea, then, is only the older idea of the brotherhood of man at work in one of manifold directions. As Miss Addams has beautifully expressed it, the movement is "an outlet for that sentiment of universal brotherhood which the best spirit of our times is forcing from an emotion into a motive." I suspect that here is a distinction laid bare that our children and ourselves, when we repeat our statement of faith in human brotherhood, do not enough consider. Too many of us, at any rate, believe in the brotherhood of man as an emotion, while we do not translate it readily into a motive. This is exactly what Jesus condemned so severely in the Pharisees of old. They believed much, but did nothing, and their sect is not extinct yet. The church as a whole has been weakened inexpressibly by the presence in it in all the ages of those who have thought to find the way of life by crying, "Lord, Lord," without also doing the will of the Father who is in heaven.

The root idea of the social settlement is perfectly indicated in its name. It is in the first place a settlement. People who feel that they have had something in their lives that they would like to share with others less favored,—something of opportunity, of beauty, of freedom, of enrichment of the higher nature,—go to live among the people that do not have these blessings in like measure. That is the main thing at first, that they go to live there; and it continues to be the main thing in the true settlement to the end. Not to teach, not to lift, not to help, primarily; but just to share the common life and to take what the common life may bring,—that is the leading motive of the settlement in the true sense. These other things may come afterwards, and must inevitably come when those who have the teaching, the lifting, and the helping power find themselves living among those who need instruction, inspiration and assistance. But it cannot be too clearly seen that the settlement is another home, of a little different sort of people, perhaps, but always and only one more home, in the midst of the homes that are already around it. It is a home, however, where the daily struggle for existence does not have to go on. Some of those who live there may be engaged in one or another aspect of the economic struggle. But the principal resident and worker, at least, and sometimes several of the residents, are enabled by the help of friends of the work to give themselves wholly to knowing and serving the neighborhood life as a whole.

The arrangement is only just, although, like all just arrangements, it is also beautiful. For if the economic system creates neighborhoods, as we have seen it does, that are drained of the best things to supply these to more favored quarters, surely the same system is only seeking to restore the balance when it spares a little of its wealth—a very little—to putting something of spiritual uplift and social renewal back where they have been drained away. In the French Revolution, the choicest treasures of art and the most sacred objects of religious veneration, were ruthlessly destroyed by an enraged populace that had been taught to look upon them only as the possessions of a haughty nobility and a supercilious church. There are agitators today who are preaching similar destruction to the accumulations that make some of our homes such places of sacred love and joy. Nothing but the patience and conservatism of the great masses of men keeps this gospel of revolution from running like fire from city to city in our land. The settlement is a mighty, though largely an invisible, agent of reconciliation. There the people of different grades in society learn to know and respect one another. There the divine power of love is at work, the only sure solvent, when we can learn to apply it, of our gravest ills. The settlement is love incarnate and intelligent and equipped. It is love close at hand, that can be appealed to in neighborly fashion whenever there is need, or whatever the need may be. To gain the confidence in which alone such a force can operate takes time. The people who are to be helped are just you and I in other clothes and with other surroundings. Love finds that out. Just as *we* learn *our* neighbors little by little, whom to trust, and whom not, so these other people learn theirs. The settlement worker who stays, in time finds herself recognized as a friend and neighbor, and then only does her real work begin.

I am insisting so much upon the controlling motive of the settlement because it is the institutional features, which are external to it, that soonest attract notice and tend to give the settlement its character in the minds of those who look upon it from the outside. In the same tendency we find the explanation of that demand for results, which is the bane of the true settlement spirit. What results could you or I show from our living in the neighborhood where we do, for five or ten or twenty years? A business house can show a balance sheet at the end of a year, because what it is trying to do is so narrow and restricted in comparison. Not that it is less important, but simpler. Certain specific needs of human beings are to be met,—their need for hats or clothes or shoes or books or furniture. In its detail the business may have endless complications, but in its idea it is plain; just to buy and sell as many of these articles as possible at a profit. Some churches try to produce statistics to show their progress. They count up the new members or the net gains or the pews rented or the balance in the treasury. But do any of these things tell the story? The gain may be almost nothing, the seats only half filled, the treasury in a chronic state of deficit, and yet the spiritual vitality of a whole community quickened as by no other force. The results that count are those that escape the statistician, and always will. So it is with the settlement. The fact that it exists, that its work goes on, and that a stream of ungrudging love and service is poured out from it daily into many burdened lives, is result enough. I spoke in the beginning of the fully protected home as the rare fruit of our civilization. The settlement is a yet rarer fruit, in that

the love which inspires it is not love for wife and children, for those who are dearer than life, but for men and women and children whom those who help them will some of them never know, but whom they help because of this great brotherhood in which we are all bound together with the least and last child of the eternal Father-heart.

But the settlement has specific methods, which must be outlined before its idea can be fully grasped. It is a *social* settlement. This means that its aim, as I have suggested, is to serve the total life of the community in which it is placed. It will not serve this by the exploitation of any particular theories of social regeneration. The settlement leaves that work for other agencies to do. It is fundamentally an expression of instructed sympathy and love, wise in the wisdom of experience. Whatever power it can exert must be the power of personality in its regular or volunteer workers. The settlement is an opportunity for organized friendliness, such as the church ought to be, only that it is better located for the purpose than most churches are. It serves the portion of the community which feels that it has something of good to communicate, by giving it a channel through which to communicate it. If there are any world-weary young men or *ennuied* young women, let them bend their spare energies to helping in settlement work, and life will at least become interesting once more. It will be a wonder if life from that time on does not become a fresh revelation, not only of the possibilities of spiritual quickening in natures that seem dull and unresponsive, but of the latent possibilities of development in one's own soul, when it fronts the really great problems of existence and sees how people look upon life who have to make each day's task a battle with ills that threaten on every side.

What a settlement can do is limited only by the surroundings in which it is placed and by the capacities of its workers. In its main tendency it is educational, and in this it enjoys more freedom than the ordinary school. It can teach anything that the people around it want to know, and it can teach it to pupils of all ages. Some of the people that need teaching most in our city communities are no longer young. They are immigrants, who have come in mature life into a strange land. They do not understand the speech of the country, or its customs, or the grounds of its national spirit of patriotism. Most of these essentials the children of the immigrants pick up in a few years. The schools and the streets soon enough transform them into little Americans, with all the American virtues and not a few of the American vices as well. With their parents, and especially with the mothers, it is different. Many of these women live lives of genuine exile from much that they have cherished and cared for in the past. The settlement can at least mitigate their condition. It can put some of the grown-up men, whom the public schools cannot reach, in a way to grasp their opportunities better by knowing the English language. It can teach parents how to care for their children, especially what to do for the babies in summer, when carelessness so often means death. All the knowledge, all the resources, of the more favored homes it can take little by little to these neglected quarters. For most of these things depend on intelligent adaptation of means to ends rather than upon wealth in itself. The settlement can be a help toward awakening a better public spirit in those sections which are neglected by the city authorities in their street cleaning and their building of sewers, principally because no influential people live there to urge the claims of the section. The settlement can work in close co-operation with any reasonable effort to better the conditions of living in whatever part of the city. Just because it stands for individual effort, just because it is bound to no social program and no party platform, it can lead the way in social experiments or can follow hopeful attempts at civic betterment, and by its scientific habit of securing data and recording facts it can aid many of the agencies now at work to make their efforts more fruitful. Hull House in Chicago has done some of these things, South End House in Boston has done others of them, the various settlements from New York to San Francisco have all had their period of experimenting, with the result that a fairly consistent plan of work is now followed by the settlements in common, wherever you may find them. The best thing they have all done is to serve as organs of a larger social intelligence. They have taught people in general what the modern city is actually like. They have shown the need of doing something to bring the opposite extremes of our heterogeneous civilization into touch one with another. They have opened channels for new forms of chivalrous service, not less promising in rich rewards than the knighthood of old. They have made the Brotherhood of St. Francis, the brotherhood of the common life, once again a fact in present day conditions. They have led the way to what Miss Jane Addams calls a "renaissance" of Christianity. It is the re-birth of the spirit of Jesus among men, the spirit that comes to seek and to save that which was lost; the spirit in the older and better sense of that word *charity*—which is "not alms, but a friend"—the spirit of love, which is the greatest thing in the world.

THE SUNDAY SCHOOL.

Third Series.—Citizenship and the Duties of a Citizen.

By W. L. Sheldon.
Lecturer of the Ethical Society of St. Louis.

CHAPTER XI.

PAYING TAXES AS THE DUTY OF A CITIZEN: THE ETHICS OF TAXATION.

Dialogue.

Who pays for carrying on the government? Where does the money come from? "Oh," you exclaim, "it must come from the people, from the citizens."

Then what is it that the citizens have to pay, in order that the country may continue to carry on its activities? "Taxes?" But do all citizens pay taxes?

"No," you assert, "some of them may not pay anything at all." What persons do you mean? Who, for instance, might escape? "Why, a man might hide his property, not let the other citizens know he possessed it, and so he might not be called upon to pay any taxes."

And do any other classes of persons escape beside those who have property and hide it? "Yes, there are the poor, those who have no property at all." And you think they pay no taxes? "No," you respond, "how could they do so?"

Are you quite sure of this? You really believe, do you, that there are some citizens who never pay any taxes of any kind?

Suppose the poor man, for instance, rents some rooms where his family may live, to whom does he pay rent? "Oh, to the owner of the house, the landlord." Yes, that is true. And how do you suppose the landlord, as a rule, fixes the rate at which he rents a house? "Why," you point out, "he probably charges what he thinks he can get for it."

But do all the landlords who own houses have to pay taxes? "Of course;" you say, "they cannot hide their property."

Then would it not be possible for those who own houses to charge a little more, and make those who rent the houses or rooms pay accordingly? "Yes," you hesitate.

Now what do you say as to whether the poor man has to pay any taxes? "You think, after all, that even the poorest man may have to pay taxes?"

You are right; every citizen who lives in this country and buys anything there, in some way or another will have to pay taxes, because what he buys will cost more from the fact that those who sell have had to pay taxes.

And so it is, you see, that citizens are obliged to serve their country in this way whether they wish to do so or not.

But what would you say with regard to a man who had considerable property and hid it away altogether, so as not to pay any taxes at all apart from what he had to pay indirectly when buying something for his needs? Other men would be paying taxes on their property besides what *they* had to pay in the way we have described.

Do you think that such a man would be acting rightly? "You are not quite sure. Why should he pay unless he is compelled to do so?"

But remember what our country does for us. You have described in previous lessons some of the blessings we get from having a country. Does it not strike you as rather mean not to wish to make some return for the good one receives in this direction? Should not a man feel rather ashamed to have all the favors on one side?

If such a person, for instance, pays no taxes at all save those of an indirect kind, who pays them? "Why, the other people; somebody has to pay them."

Then he is really making other people pay for the benefits which he himself has received. Does that seem honest or fair?

Note to the Teacher: We are touching here on a very delicate point. Unfortunately it will be impossible to go *fully* into the right and wrong of taxpaying, because the pupils may take the points of the lesson home to their fathers and mothers, and cause trouble, owing to the sad moral confusion on this whole subject prevailing everywhere. The most that can be done is to emphasize in every possible way the unfairness or meanness or disloyalty of not at least paying something as *one's share* of what one receives. This point can be brought out very positively. At the same time, we cannot go very far into a discussion of this theme owing to the fact that our tax laws are often so confusing that a man cannot always know exactly what is right and what is wrong in this matter. Yet the general point is clear. Emphasize very strongly the shame implied when a man would dodge from paying *his share.*

If, for example, a man in some peculiar way, could get out of paying any taxes on his property, owing to some defect in the law, do you think it would be entirely right for him to do so? Have you ever heard of such a thing as a "debt of honor?" "Yes?"

And what do you mean by this? Suppose, for example, a man borrows some money from another, but does not give any receipt for it, or any pledge, merely saying: "I will pay you at a certain time." It is then only an agreement of words passing between them, which no one else knows anything about.

What if that man, when the time came around, should refuse to pay the money and assert, "I signed no agreement to that effect;" would it be honorable on his part?

"Oh no," you exclaim, "it would be highly dishonorable." Yes, but suppose it was not a legal debt, as we say; he had not signed an agreement and perhaps he could not be compelled to pay the money. What sort of a debt would it be? "Why, it would be a debt of honor."

Then do you see, perhaps, that paying taxes to our country for what we receive, may be a kind of a debt of honor even where by some trick we might get out of all legal obligations to pay those taxes. If we did not pay, would it not almost be the same thing on our part as robbing other people of money which they have to pay for goods which we receive?

But how is the money used which the citizens have to pay as taxes? "Why, it goes for the support of the government; to protect our property, or to furnish protection for our lives."

In what way, do you think? "As to that," you continue, "it is for the policemen, the courts, and the laws, and for the officers who are to enforce the laws."

Would you say, then, that all the taxes we pay go just for protecting us, our lives and our property? What were the other advantages we received from our Country?

What great institution is it by which children get their education? "The public schools?" Yes; and we pay taxes, do we not, for those schools in order that the young may have education.

How about the streets where we walk, the roads we travel on; how are they paid for? "Oh," you answer, "they, too, are paid for by means of the taxes."

Then is it true that the taxes are paid, after all, just merely for the protection we get for our lives and our property? "No," you answer, "of course not; it is something more."

You see then, do you, that our country is also like a great family in certain respects. There are some things which we do for ourselves individually, and we pay for these things as individuals. But then there are other things which we have in common, because it is more convenient to have them in that way,—as, for instance, the postoffice, or the public schools, or the streets which we are using all the while.

And thus it is that each man pays first for what he does for himself individually, and then again we all pay together for certain goods which we get in common through the government.

Note to the Teacher: The attention of teachers is called to this great point. There has been a theory coming down from past times implying that taxes were paid merely in order to have protection for property or life, as if they were a necessary evil. This prejudice has lowered the standards of citizenship in a democracy, partly perhaps because it arose from earlier forms of government where taxes *were* a necessary evil. Try to make the young people see that the taxes we pay do not go into the hands of a government for mere protective purposes, but that the state, or the city, or the nation is also like a family, for which as members we pay a certain amount in order to have certain benefits, where it is more convenient to have work done in common than by each citizen individually. Dwell on the immense sums which are expended for these various purposes. Aim to root out this unfortunate prejudice in the minds of the young. Something could be said about the wrong impression conveyed in the famous adage, "only two things are certain, death and taxes." Show the pupils that taxes are not merely a necessary evil, but that they are a debt we owe to our country in return for value received, and that it is as disloyal not to pay our share for what we receive as it would be to do nothing for a father and mother who had been making sacrifices for many years in our behalf. Rid the minds of the young, if possible, of the notion that taxation represents a kind of tyranny. Dwell, for instance, on what it would cost an individual to carry a letter three thousand miles across the country, and make him see how much he gets when he is able to send that letter for only two cents. Have the pupil feel that it is his country which does this; that it is because he has a country, that he is able to have his letter carried for two cents instead of paying many dollars for that purpose, or sacrificing a good deal of time in order to do it himself.

By the way, to whom or what do we pay taxes? "To the nation?" You mean, do you, that we pay taxes to the United States government? "Yes," you answer, "in some way the United States government must be supported." That is quite true, although most of the taxes at the present time paid to the United States government are paid "indirectly" as we say.

But to what else do we pay taxes besides to the United States government? "To the state?" Yes, but to what state? "Why, to our own state where we live." Quite true; the government of our special state has to be supported.

And to what else do we pay taxes? "To the city?" Yes; we have to support the government of the city and the public schools. And so you see we pay taxes to the city, the state and to the nation as a whole.

Have you any idea how much money is paid in taxes? Do you know what it costs to carry on the public schools of your town or city for one year? Suppose you try and find out and let me know the next time. See if you can learn how much it costs for the education of each child in the schools during one year.

Have you any idea how much the United States government spends in one year, or how much your town or city has to spend in order to carry on its work?

Note to the Teacher: Get some of these figures from the last United States Census and from the latest report of the School Boards, or from the last annual report of the respective mayors. These figures will naturally be of some interest to the pupils and make them feel more definitely what taxes mean and what it costs to carry on all the branches of work on the part of the city or the state or the United States. The subject of paying taxes is naturally dry, or more so than the subject of voting. Yet a certain interest can be thrown around it by working on the imagination of the pupils through large figures, although it is not necessary that the young people should remember these items. Show, for instance, how much has to be paid out for each man, woman and child in one city. Let them realize what it costs for them individually in order that they should have education, and that they should have all the advantages of their city life. In every way possible make them feel a solemn responsibility connected with the subject of tax-paying. There is a wide opportunity for illustrating the whole subject by pointing out what the money goes for in the different ways in which it is expended. On the other hand, make the pupils realize that even the money paid in taxes does not pay for all that we receive. Little by little impress it on their minds that they get something which even money cannot pay for or that money itself could not give them. Try and impress it on their minds that there is a debt which they owe to those who are dead and gone, and who have worked to build up their city or the whole country. Help them to understand that in this way the people living today really get vastly more than they pay for. Do not let the pupils, as we have said before, think that their country is a mere business partnership. A great deal can be made out of the idea of a "Debt of Honor."

When people pay taxes in order to carry on the government, do you think that the money they pay does anything more than merely bring back an *immediate* good? Do you see, for instance, how it is that in helping to carry on the work of one's country, one is also doing something for the future of the state, just as those who worked for the welfare of the country a hundred years ago, did something for us who are living now.

By paying taxes, we are not only getting protection for life and property, not only getting our public schools, or the Post Office, but we are building up the nation more and more. In paying taxes we serve our country by *helping to make our country.*

But there is another side to this subject. We have been speaking of the duties we owe as citizens to the state in regard to taxation.

Are there any duties which the state may owe to the citizen in this connection? What if, for example, a government found that it needed a sum of money for a special purpose, and the legislators were immediately to lay a tax on one special kind of property, owned only by a few citizens.

This would be right, would it not? It would be done according to the authority of the state by the enactment of law. "Not by any means," you exclaim, "it might be most unfair or unjust."

And why? "Because," you insist, "it would be discriminating against one body of citizens, taking more from them than their share, for the use of the government."

Yes, that is true. We can see that a state ought to lay its taxes in such a way that the burden shall fall evenly on all the citizens. What if, then, the legislators took back the first enactment and undertook to pass another which might distribute the burdens more equally? But suppose the new method pursued interfered very seriously with the transactions of business, proving excessively or unnecessarily annoying to the citizens.

"As to that," you tell me, "the state or government must have the money for its expenditures." Yes, I point out, but has it any obligations to the citizens in the way it interferes with their prosperity by the methods it pursues in collecting that money?

"Oh yes, a government surely ought to lay its taxes in such a manner as to cause the least possible interference with the general prosperity of the country."

Note to the Teacher: Examples in this connection should be given, while care should be exercised not to bring in any points which would involve a discussion on political questions. For this special purpose one could draw on certain customs of former times which have now for the most part dropped out of use among civilized nations—as, for example, collecting export duties, which naturally put a check on the prosperity of a country by lessening its trade or commercial transactions with other nations. A number of illustrations of one kind or another could be brought together in order to develop this point as it is an important one which every citizen should appreciate.

If, however, these difficulties are obviated, so that the taxes should be distributed fairly among the citizens without discrimination, and should be laid so as to do the least harm to the general prosperity of the country, would the state have done its whole duty in the matter? "Apparently so?"

Think now a little further. You have spoken of the requirements of the state in its need for money. But at the same time this must come from the citizens. What if the state should be extravagent in the way it disbursed its money?

"How is that possible?" you ask. But individuals or families can be extravagant, I assert. "Oh yes," you admit.

But what would that suggest? "Why, it would imply expending more than they could really afford, using up their property so fast that not enough might be left for future needs or requirements."

It would mean, then, would it, exhausting the resources of the family instead of increasing them. Why then, I ask, would it not be possible for a state also to commit this mistake? In time of prosperity might the government not be wasteful by drawing too heavily on the property of its citizens, exhausting such resources faster than they were being accumulated?

What then would happen? "Something like bankruptcy?" And would it be hard on the citizens? "Yes, indeed," you reply, "they would be the sufferers." It looks, does it not, as if a state or government might be extravagant just like a private citizen or a private family? It could exhaust its resources by over-expenditures.

We see then, that a state also has a duty in this direction, in not laying too heavy a burden on its citizens in taxation, through extravagant or wasteful expenditures.

All this is important, and yet it is not the whole of the subject. A state or government might avoid extravagance, and lay its taxes fairly among the citizens, and endeavor that such taxation should not necessarily interfere with the prosperity of the country as a whole. And yet might there not be trouble? "Yes," you admit, "because people do not naturally like to pay taxes."

But might there not be different ways of collecting taxes, some of which would be less unpleasant than others? What if, for example, the government insisted on drawing its money from the people at an inconvenient time of the year. What if the officers had a disagreeable method in their way of collecting the taxes from the citizens?

"As to that," you assure me, "a state ought to be considerate in the way it collects the taxes, as much as in the way it lays them upon its citizens."

We see then, do we not, that there are a number of important duties or obligations on the part of the government toward the citizen, in regard to taxation, as well as duties on the part of the citizen toward the state of government.

UNITY

PUBLISHED WEEKLY BY

THE UNITY PUBLISHING COMPANY

3939 Langley Avenue, Chicago

$2.00 PER ANNUM.

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THE FIELD.

"The World is my Country; to do good is my Religion."

Foreign Notes.

LIBRARY ITEMS FROM GERMANY AND SWITZERLAND.

Early in October the German Society for the Diffusion of Popular Culture *(Deutsche Gesellschaft für Verbreitung von Volksbildung)* held its thirty-third annual conference in Berlin. This society has at the present time a membership of 6,938, consisting of 3,163 organizations and 3,775 persons. Its object is to furnish the masses, who, during school age, could obtain only the rudiments of an education, with such permanent means of further culture as shall make them better able to fulfill their obligations to the state, the parish and society.

One important means to this end is the establishment and support of libraries throughout the length and breadth of Germany. In a brief notice of the work of the society furnished to the *Neue Zürcher Zeitung,* I find a few figures concerning its library activity. An analysis of them would not be without interest to some American "missionaries of the book," but I leave comparative statistics to others for the most part. Since 1892, it is said, this society has supplied more than 200,000 volumes to over 5,000 libraries. This may seem quite an achievement in lands where anything approaching the use and growth of the American public library is unknown, but when reduced to its lowest terms as an average of 40 volumes to each library in the course of 10 years, it does not strike us as a very startling rate of increase for the libraries concerned and one wonders what were their other resources.

Following an American example—though this correspondent makes no mention of that fact—this society in 1901 made its first experiment with traveling libraries. Forty-four were sent out that year, with such success that 308 were added in 1902, making a total at the end of that year of 352 libraries, with 17,506 volumes. "The traveling libraries," says the German correspondent, "make it possible, without too great expense, to give even the smallest localities a constant supply of new reading matter. Fifty volumes, selected by the librarian himself, annually placed at their disposal, amply meet the reading needs in villages of several hundred people.

In 1902 the society established in all 626 new libraries, with 33,398 volumes, including the 308 traveling libraries already mentioned, with their 15,392 volumes. In addition to this, 1,198 libraries received 26,236 volumes, making a total for the year of 59,634 volumes given to 1,824 libraries.

Another item of the work of this society is the providing of public lectures. It offers a fine list of lecturers and, under certain conditions, pays them from its funds. In 1902, 248 such lecturers were paid 15,249 marks, 31.

A new feature of the work is the loan of series of lantern slides for illustrated lectures. Thirty-three series were prepared, including 909 colored and 1,031 ordinary slides, and these were loaned 125 times during last winter. The fee for the loan of a series is five marks.

The expenses of the society for the past year were 61,940 marks 86. Among the contributions to its funds were 10,000 marks from the Prussian Ministry of Public Worship and Education; 3,000 marks from the Emperor, and 2,000 marks from Rudolf Mosse, publisher and bookseller.

The current report of the Swiss National Library, the seventh since the establishment of that institution, contains this suggestive item as to its use and the problem of delivery at a distance:

"Though the frequentation of the reading-room tends to increase, we cannot say that the library is yet made use of as much as it should be by people living outside of Berne. The increase in the expenses of transportation is undoubtedly the principal reason. Many assiduous readers have been obliged to stop using the National Library since, by an ordinance of the General Postoffice Management the cost of sending books out, as well as that of their return to the library, must be borne by the reader. Formerly matter sent out by the library went free up to two kilos; now all packages are sent out without pre-payment, but collection is made on delivery.

"The effect of the decision just mentioned seems to be in direct opposition to the evident intention of the legislature in founding the National Library. Did not the committee of the *Conseil des Etats* expressly declare in its report of Dec. 4, 1893, that the possessions of the future library ought, so far as possible, to be put at the disposition of all? It is very desirable that the federal authorities should grant free transportation in connection with all the loan business of the library, because it was never intended for the inhabitants of Berne alone, but for the entire Swiss people. Therein lies the only justification for the great sacrifices that have been, and still are, made for this institution." M. E. H.

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